



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

and that he is only carrying into execution the schemes which the practical men of other times regarded in the same light as he regards the theories of to-day; and the very theories (some of them at all events) which he regards with aversion are destined to become the measures of some future man of practice, who bestows on the theories of *his* day the same characteristic abhorrence. He forgets that he moves in *action* because the multitude have moved in *mind*; and that the multitude moved in mind because they had imbibed the theories of former speculators, and changed their credence under the influence of conviction. He forgets that change of action comes from change of credence, and that change of credence comes from theoretic speculation. He forgets that, if there were no theories, there would be no change, and if no change, no necessity for him to execute it."\* — *Theory of Human Progression*, pp. 415 – 419.

---

ART. IV.— *An Account of the Pilgrim Celebration at Plymouth, August 1, 1853; containing a List of the Decorations in the Town, and correct Copies of the Speeches made at the Dinner-table.* Revised by the Pilgrim Society. Boston: Crosby, Nichols, & Co. 1853. pp. 182.

WITH this interesting pamphlet in our hands, we mused for hours upon Carver, Brewster, Winslow, Standish, and others, who are immortal in New England story; but our thoughts turned at length to the unfortunate and forgotten ones who preceded them. Ere our reveries came to an end, our reflections embraced the whole subject of English success, of French discomfiture, in America. In the hope that previous reading and personal observation in regions which still contain many memorials of value authorize a record of our views, we here submit them to the readers of this journal.

We remark, first, that, unless we are greatly mistaken, the impression is somewhat prevalent that the English Puritans

---

\* How many more things, in the eye of Mr. Dove, the practical man seems to forget than the theorist! Yet the reader, on closely analyzing his list of charges, will find they may be all reduced to one or two. The counts in his indictment pass more for number than variety.

were both the *first* and the *only* people who came to the shores of the New World for conscience' sake, and in consequence of religious persecution. Such, at least, is the direct statement of, or the unavoidable inference to be derived from, many of the numerous addresses and other publications, which have appeared from time to time relative to the settlement of the northeastern section of the United States. This error is the more surprising, since every considerable library contains books which enable the most careless reader to arrive at correct conclusions. Nothing is better known to the diligent students of our history, than that the idea of founding colonies in America, to which the persecuted of Europe might come for rest and refuge, originated with the French Calvinists,\* and not with the English Protestants of a kindred faith.

The annual gathering round the Rock of Plymouth, the anniversary meetings elsewhere, the festivals and orations, which commemorate the landing of the Pilgrim Fathers, are all proper tributes to their memory. Their courage, their spirit of self-sacrifice, and the lofty aims which they had in view, entitle them to the highest praise. They were stern and severe, as were all men of their time; but their faults were so few, that we may conceal them, even as the dutiful and affectionate child hides from curious eyes the infirmities of a parent. They need no other monuments than the institutions they founded. But yet we should be just to others. We should remember those, who, equally the victims of religious intolerance, were *pioneers* in the great work of planting liberty in this hemisphere, but who seldom receive so much as a passing word or thought.

The causes of the Reformation were many. The three Reformers of Continental Europe — of world-wide fame — were Luther in Germany, Zuinglius in Switzerland, and Calvin in France. The wars which followed the efforts of these great men and their disciples, and which, with hardly an intermission, continued for two centuries, deluging Europe in blood,

---

\* We prefer the term *Calvinists* to Protestants or Huguenots, simply because that was the original name, as it still is the *legal* name, in France, of those who hold to the faith of the Genevan Reformer.

gave rise to some of the most interesting and instructive events to be found on the pages of human history. From the commencement of hostilities in Germany to the peace of Munster, religion and politics were blended and inseparable. Whoever studies the records of the times will find that the doctrines of the Reformation alternately enraged monarchs and statesmen, and impelled them to commit murders and other enormous crimes, in the hope of checking or rooting out the heresy. In a word, every man's fitness or unfitness for political distinction, as well as the happiness or unhappiness of every family, depended upon adherence to, or rejection of, the established faith; and there is little exaggeration in adding, that every person, however humble, was made to feel that, if he became a convert to the doctrines or reforms promulgated by the heretics whose names we have mentioned, he would hold thereafter liberty and life itself upon the tenure of the monarch's will alone.

The influence of the Reformation in the colonization of America is a subject which has not received the attention it deserves. Luther and Calvin are well remembered as the founders of religious sects, but are scarcely spoken of in connection with measures of a temporal nature,—with the founding of states and empires. They were, in fact, opposed as much for their political as for their religious opinions. Indeed, unless we much mistake events of our own day, the heresies of the Reformers are now dreaded in Papal Europe, not because they threaten the Church, but because they may overturn the institutions of the state. To say the truth, we incline to believe, that, whatever appears on the surface, the impatient millions of Continental Europe, who ever and anon shake thrones and seek to change dynasties, are moved to loosen the bonds of the serf, and to lessen the privileges of the noble, by avowed or secret disciples of the German, Swiss, or French Reformers of the sixteenth century.

With these general remarks, we pass to consider the incidents which connect Calvin with our annals. In France, his first sermon was a prelude to hostile deeds; his whole ministry was aggressive. Royal edicts to silence him were unheeded. The zeal of Loyola and of the members of the

order which he founded failed to intimidate the author of the Institutes. At last, an insult to a Calvinist who was found singing in a barn lighted the flame of civil war, and during four reigns the kingdom was the scene of the most mournful disorders and the most frightful crimes. Forty-eight years before the landing at Plymouth, a general murder of the Calvinists was meditated, and seventy thousand of them were actually slain. To submit, or to fly to other countries, seemed for a while the only alternatives for those who survived this horrid slaughter. But Henry IV. — the first, and, with all his faults, the best of the Bourbons — became their friend; and the work of carnage ceased until after the revocation of the Edict of Nantes, when it was renewed with a violence which threatened to complete the original plan of entire extermination. Fortunately, many possessed the means and the opportunity to quit the kingdom. It was at intervals during this period of terror and massacre, that the persecuted sect attempted to find rest upon our shores. Their first effort to plant a *colony* was made in Brazil, under the superintendence of Calvin himself, and of Admiral Coligny, who had become a convert to the doctrines of the Reformation. The church at Geneva furnished the missionaries designed to accompany their brethren to the New World; and its pastor presided at the meetings at which the necessary measures were adopted. Thus Calvin and his flock were the direct agents in the earliest endeavor to establish the Protestant faith in America. The execution of their design was intrusted to the Chevalier Villagagnon, a Knight of Malta, who professed adhesion to Calvin, but who returned to the bosom of the Roman Church, and by his defection ruined the enterprise. A few of the colonists remained in Brazil after the treachery of their leader, and might possibly have made good their footing in so favorable a climate, had not most of them been murdered by Catholics from Portugal, who were rival settlers and claimants of the country.\* The colony was nearly thrice as numerous

---

\* At the time of the treachery of their leader, the French had been four years in Brazil, and had therefore survived their greatest perils, and become somewhat acquainted with the country. The religious element in the enterprise may be seen in the fact that the colonists were accompanied by fourteen missionaries. The names

as that which laid the foundation of the institutions of New England. Had it succeeded, how different would have been the history, the present condition, of Brazil!

But Coligny, the first nobleman in all France who dared to profess himself a Calvinist, was not discouraged. Still bent on securing an asylum for his persecuted brethren, he obtained the royal permission to renew his effort in Florida, on a plan more extensive than that which had failed under Villagagnon. The expedition was intrusted to the command of John Ribault, of the fishing port of Dieppe, who possessed qualities which entitled him to confidence, and to the management of the undertaking. Our space will not allow us to relate the miseries endured by Ribault and his companions, among whom were several noblemen and persons of rank and influence. Unfortunately, they landed, explored, and commenced settlements on territory which was claimed by Spain. Except for this single circumstance, it is probable that the French Calvinists would have acquired what they so earnestly desired, — a home in America. As it was, they were again defeated in their purpose. "Go," said Philip II. to Melendez, a dissolute man who had acquired renown and a fortune in the New World, — "Go, and drive the Huguenots out of Florida, and settle it with good Catholics." The royal sentence that "the heretics must be extirpated," fell on willing ears. Soldiers, sailors, priests, Jesuits, and adventurers of various descriptions, sailed from Spain on the murderous mission. They accomplished it. "I am Melendez of Spain," announced Philip's officer, as he met his victims, "sent with strict orders from my king to gibbet and behead all the Protestants in these regions. The Frenchmen who are Catholics I will spare; every heretic shall die." Nine hundred persons — men, women, and children, the aged and the sick — were slaughtered. It is supposed that the French monarch had a knowledge of the design to break up the colony; and that, if he did not really countenance it, both he and his court

---

of these first Protestant clergymen, variously spelled, have been preserved; one of them, *Pierre Bordoune*, reminds us of *Pierre Baudouin* (the ancestor of the Bowdoin of Massachusetts), who, on coming to America after the revocation of the Edict of Nantes, settled first at Portland, Maine.

were not displeased at its success. Thus was Coligny thwarted a second time; and thus Spain, by hunting down and murdering the wretched and forsaken French Calvinists, secured possession of Florida.\* No Englishman, of any creed, had as yet set foot on the soil of America; and more than half a century was to elapse before the Puritans should become successful settlers in the country where their brethren of a kindred faith had perished. But for the perfidy, or bigotry, or both, of the French king, France — anticipating other European powers — might have had an empire here, which, while it afforded shelter to her own subjects, would have made her name blessed for ever in our annals.

In the death of Coligny, who perished during the general slaughter of the Calvinists on St. Bartholomew's and several successive days, the friends of colonization lost their most efficient and zealous leader. Nor was it until within sixteen years of the settlement of New England, that the Calvinists of France were able to renew their efforts. Having failed in Brazil and in Florida, their fortunes were now to be tried in the Northeast; and, as it would seem, in connection with Catholics. At the opening of the seventeenth century, the first Bourbon king granted to De Monts,\* a gentleman of his court, a patent of American territory between the fortieth and the forty-sixth parallels of latitude, or between Philadelphia and Montreal, and constituted him, with the most ample powers, viceroy of this extensive region. To this enterprise, Sully, Henry's great minister, was opposed. De Monts was a Calvinist, and his charter conceded religious toleration to persons of his own faith; but his followers were composed of persons of both sects. He was wise, capable, liberal, and enthusiastic. His plans embraced the settlement of the country, a trade in furs, and the establishment of fisheries. He explored the eastern coast, the bays, and some of the rivers, as

---

\* Ribault's settlement was actually in *South Carolina*, near Beaufort. Three expeditions were sent out; the first and third under Ribault, the second under Laudonniere. The latter settled within the present limits of Florida, and on the river May. The slaughter was about three years after Ribault's first voyage. The name of *Carolina* is French, and has its origin in the appellation which Ribault gave to his fort.

† Pierre de Gast, *Sieur de Monts*; in some authorities, *De Motte*.

far south, at least, as Cape Cod. Had he executed his designs, a French colony would have been founded in New England before the coming of the English Puritans. As it turned, his only permanent settlements were in Nova Scotia and Canada. These two colonies and the eastern moiety of Maine belonged to the Calvinists, not only because of the charter of Henry, but because of their actual possession, and of their zealous and unremitting exertions to obtain a footing and a home. They were disappointed from the first to the last. Port Royal is fifteen years, and Quebec is twelve years, older than Plymouth; and De Monts and Champlain, his agent, are the real fathers of New France. The assassination of Henry was disastrous in the extreme to the interests of his persecuted subjects, who had found, or desired to find, refuge in America. In fact, this event gave the final blow to their hopes and plans. Within two years, De Monts surrendered his patent, and Nova Scotia passed into the hands of Catholics. The surrender of Canada to the same sect followed soon afterward, and in less than a generation every legal vestige of the French Calvinists had disappeared.

The country bordering on the northeastern frontier of the United States contains many memorials of Protestant discomfiture and of Catholic ascendancy. A long residence there enabled us to acquire a knowledge of some of the sites mentioned in our books of history. The waters that wash the Isle St. Croix, on which De Monts and his followers passed a sad and dreary winter, embosom our former island home. Around us were rivers that still bear the appellations which he gave them. Around us, too, were headlands, islands, and harbors with French names, and ruins and antiquities of the same origin. In the lapse of two hundred and fifty years, much of the Isle St. Croix has disappeared. The bed of rocks on its southern shore, exposed at every ebb of the tide, shows its former extent to have been equal to the French voyagers' account of it. So, also, the springs which still flow on the mainland opposite, the remains of the rude fortification that were observable until within a recent period, as well as bricks known to be of French manufacture, and tools and utensils of the pattern of bygone days, assist



the curious inquirer to identify the spot where the Calvinist De Monts designed to commence a colony. In the judgment of the commissioners who determined our national boundary from the mouth to the source of the river St. Croix, the evidence was ample; and could the antiquarian find traces of the graves of those of De Monts's companions who perished upon the isle, or were there traditions that such memorials had ever existed, nothing would be wanting to satisfy the most sceptical. Some well-informed persons have been disposed to find the *true* St. Croix in the river St. George, twenty miles east of the stream that contains the island of which we speak, and have relied upon information derived from the aborigines. But it is sufficient to remark, that De Monts's course from Port Royal carried him west of the St. George, and that there is nothing in the physical geography of that river, or in the remains found on its principal island, which should lead us to adopt their conclusions rather than the opinion of the commissioners, and of others who have carefully examined the subject with a single eye to ascertain the interesting truth involved in the inquiry.

Again, the sea and river coast between the ancient Pemaquid, in Maine, and the St. John, in New Brunswick, are rich in historical recollections of importance.\* In the early and

---

\* We cannot refrain adding, as we may properly do in a note, a word of tribute to Gallatin and Cheverus, both of our own time, and both connected with the region embraced in the text. It was on the borders of Maine that the distinguished statesman passed the first year of his residence in America. He was sheltered in the humble home of a French Acadian whom the writer well knew, and attempted with his own hands to clear a tract of land which the writer has often passed. He served the Whig cause as a subaltern, at the only Whig post east of the Penobscot, under the command of an officer whose children still repeat their father's recollections of him. The corps to which he was attached was partially composed of such of the Passamaquoddies as joined the popular side; and the tradition is, that, like his countrymen generally, he was assiduous to please his red brethren by acts of kindness, that he desired they might enjoy their peculiar pastimes without the restraints of discipline, and that his influence with them was very considerable. The late chief sachem, Francis Joseph Neptune, was his associate in the service, and the last survivor, we are led to conclude, who could speak of his residence in Maine from personal knowledge. Gallatin was then a friendless, unknown youth. Every account of him, whether certain or traditional, is highly honorable to his character.

Cardinal Cheverus, the last clergyman ordained in Paris previously to the bursting of the revolutionary storm at the close of the last century, fled to England, and

the later grants and patents, in the treaties between France and England, and in our own diplomacy, the St. Croix is perhaps more celebrated than any other river in the thirteen original States; while east and west of it, and within the limits just mentioned, occurred events of great moment. Besides the traces of De Monts, already noticed, here were the earliest missionary posts of the Jesuits within the original boundaries of the Union. Calvinist hopes and efforts at an end, the planting of Catholicism in this hemisphere was a favorite object of France for a century and a half; and, during that period, with occasional intermissions, there was a fearful and sanguinary struggle between that power and England for its mastery. It was on the territory of which we speak, and seven years before our Fathers landed at Plymouth, that Frenchmen and Englishmen first met in hostile array; and here is the grave of the first Jesuit father who fell in their long and bloody contests. The scenes of battles, the ruins of fortifications, are to be seen at intervals along the line of coast, and on the capes and headlands of rivers. Within these limits, also, the eye of the intelligent student of history will rest on places memorable in the contentions between the immediate successors of De Monts, who were rival claimants of a part of the country embraced in his patent. It has been happily said, that there is a "romance of history, as well as a history of romance"; and whoever has examined the documents, or listened to the traditions, which relate to

---

thence to America. His first service was among the Indians of Maine; and his relations with them were not dissolved until he was consecrated Bishop of Boston. Persons who are familiar with the habits of the aborigines need not to be assured that whoever engages as a missionary to them enters upon a course of life which, of all others, is calculated to subdue his own spirit, and to teach him the virtues of meekness, charity, patience, and long-suffering. It was so in the instance before us, while, as an occupant of the wigwams on the Penobscot and the St. Croix, the mild, unassuming and self-denying Cheverus fitted himself for his conspicuous career of usefulness. No man of his communion in the United States has ever been better known or loved; and when he returned to his native land, the benedictions of all sects followed him. There, an archbishop, the occupant of a palace, and, in the hope of his friends, a future Pontiff of Rome, he was the same lowly man as when a humble missionary to the Penobscots and Passamaquoddies. Few of either tribe who listened to his instructions are now alive; but the writer has conversed with some who retained recollections of the topics of his discourses, and were able to repeat fragments of his precepts and admonitions.

the strifes between D'Aulney and La Tour, has found a striking illustration of this truth. They were both French noblemen of fortune; and both claimed to rule under the loftiest pretensions. The first, Charles de Menou, Knight, Lord D'Aulney Charnizay, showed a commission as Governor and Lieutenant-General of the country and coast of L'Acadie in New France, with the Cardinal Duc de Richelieu for his patron; the other, Charles St. Estienne, Lord de la Tour, held title to the soil by purchase of his father from the original English and French grantees, and assumed to govern as the king's Lieutenant-General in Acadie, under a commission seemingly as valid as that of his rival. The first established himself at the mouth of the Penobscot, zealously favored the Jesuits, gave them a home, and relied on support from France; the other offered shelter to his unhappy countrymen, the Calvinists, at the mouth of the St. John, on the site of the present flourishing city of the same name, and looked for succor to the Puritans of Massachusetts. For twelve years they often met in angry mood, and in open battle, on the land and on the sea. D'Aulney obtained the ascendancy; and La Tour was ruined. The wife of La Tour, a professor of the faith of Calvin, a lovely woman, of accomplished manners and heroic spirit, died of a broken heart, the prisoner of her husband's implacable enemy. Strange to add, La Tour, surviving D'Aulney, married his widow.

Massachusetts had infinite trouble with both the hostile chieftains. Her service to La Tour was poorly requited; yet, ungrateful as he was, he had a statesman's foresight, and, surveying his domains not as they were, but as they were destined to be, he sent an embassy to his Puritan friends to propose "*Liberty of Free Commerce*," which overture was instantly accepted. So, too, Massachusetts concluded a formal treaty with D'Aulney, in which the principles of free-trade are as clearly stated as in the Reciprocity Treaty just now concluded, and which was duly ratified by the Congress of Commissioners of the United Colonies. Thus, then, we have the interesting facts, that the earliest and the latest commercial conventions in our annals relate to and provide for mercantile intercourse between the inhabitants of "New

France," and that half-fabulous country, "Acadie," on the one side, and the Anglo-Saxons who dwell westwardly of the St. Croix, on the other. Singularly coincident, indeed, in purpose, in inception, in progress, and in completion, is the treaty, "*Datum Boston in Nova Anglia tertio die Septembris, Anno Domini 1645*," bearing the signature of John Winthrop as "*Præses*," with that of the year 1854, which, while we write, awaits the ratification of the Colonial legislatures.\*

We return to the French Calvinists. Though defeated in Brazil, in Florida, in Nova Scotia, Canada, and Maine, many of them finally found shelter among their English brethren of a kindred faith. Some repaired to Massachusetts; and, settling apart from others, formed a community of their own at Oxford. Dispersed and ruined by Indian incursions, they removed to Boston, where the church which they built, strangely enough, was the first to receive the Catholics of France, who, towards the close of the last century, fled before the storm of the Revolution and the fury of the Jacobins. Others went to New York; and persons of their lineage are among the most distinguished men of that State. Others, still, settled in

---

\* The points of resemblance are not fanciful. The first overture was made from the banks of the St. John by La Tour, who sent a special messenger to Boston, in 1641. While a proposition to engage Massachusetts in military operations against D'Aulney, and another relative to the transit of merchandise imported from England, were rejected, that "*concerning free intercourse of commerce*" was accepted by Governor Bellingham and his advisers without hesitation; and in 1642, the arrangement was perfected by Governor Winthrop, and the trade opened, to the profit of all parties.

The treaty with D'Aulney was made in 1644, with Governor Endecott. It provides, that "it shall be lawful for all men, both French and English, to trade with each other"; that the government of Massachusetts shall not be "bound to restrain their merchants to trade with their ships with any persons, either French or other, wheresoever they dwell"; and also, that the full ratification and conclusion thereof shall "be referred to the next meeting of the Commissioners of the United Colonies of New England, for the continuation or abrogation of the same, and in the mean time to remain firm and inviolate." The treaty and the ratification, both in Latin, are preserved in *Hutchinson's Collection*. Whether, then, we consider the principles, or the conditions which refer the instruments to parties other than those immediately employed in the negotiation for final acceptance or rejection, the similarity is very observable. At the risk of a smile on the part of the reader, we cannot forbear to add a word as to the coincidence between the initial letters of the surnames of the statesmen concerned in the treaties of 1644 and 1854. Thus, we have Bellingham and Bulwer; Winthrop and Webster; Endecott, Everett, and Elgin; Marie and Marcy; leaving Crampton alone, without a fellow.

South Carolina, where they cultivated the vine, and left enduring monuments of their thrift and moral worth. Others, again, established themselves in Virginia, under the special patronage of William III. of England, who, when they had abandoned their native land for the British Isles, manifested a deep sympathy for their sufferings, and, securing for them lands on the James River, directed them thither with his blessing. They hoped, indeed, to found a state on the Mississippi; for William designed to collect bands of the wanderers, and to plant them in the country watered by that mighty stream, at his own expense. As, however, circumstances prevented the execution of his plan, they petitioned their own sovereign for a home there, but were harshly and insultingly repulsed; and thus Louisiana became Catholic. In a word, the British Colonies continued to receive accessions from this source down to that memorable period when the yoke of colonial vassalage was broken; and the descendants of French Calvinists appear everywhere on the pages of our state and national histories. Jay, Laurens, and Boudinot, three of the nine Presidents of the Revolutionary Congress; Bowdoin, father and son, the one an honored Governor of Massachusetts, the other a Minister to Spain, and the liberal benefactor of the College in Maine which bears his name; Marion, a celebrated partisan chief of the Revolution; Huger, the associate of Bollman in the attempt to liberate Lafayette from the dungeon of Olmutz; Huger, a late Senator in Congress; Legaré, distinguished alike for eloquence, talents, and attainments, who died Attorney-General of the United States; and many others of consideration as scholars and statesmen, serve to perpetuate the remembrance of this noble stock.

Nor should we be just to the followers of the Reformer of Geneva, were we to finish our record here. Thus far we have regarded unity of subject rather than chronological order; and, observing the same rule, we pass to consider the influence which the French Calvinists exerted upon their English brethren, who, in their attempts to settle the New World, were destined to be successful. To break down the barriers which existed between people of different countries, governments,

and pursuits was one of the first fruits of the Reformation; and the bond of union which was formed — as if by an irresistible impulse — between persons of similar religious faith in France and England, claims emphatic regard. We have often traced out to their final results — as a useful lesson in the philosophy of history — the acts of individual men, until we saw, or thought we saw, remarkable events distinctly evolved from incidents which, apparently slight at the moment, attracted no attention. Thus, the declaration of adhesion to the doctrines of Protestantism made by John Knox, and his passage across a narrow sea to become a disciple of Calvin, were of no significance; but when Knox placed himself at the head of a new sect, and changed the religion of a kingdom, we behold the mature and sturdy Reformer in the mere convert and student at Geneva, while still further on we listen to the hymns and leave-takings of Scotch Covenanters wending their lonely way to embark for the wilds of America. As an instance of extreme misery and destitution, the blood chills as we read that the remnant of Ribault's colony in Florida, of which we have spoken, was saved from starvation by feeding on a human body; but as we follow the survivors to England, and ponder upon the circumstance that their narrative was related to Elizabeth, and was a means of inducing her to encourage plans of colonization in the regions where French Calvinists had perished, we almost rejoice that repasts so horrible preserved lives so valuable to Protestant interests here. So, again, as we commence the sadly interesting story of Raleigh, we wonder that one so young and gay, and of so brilliant prospects at home, should suddenly, and seemingly without cause, have abandoned the University to engage in the religious wars of a foreign and hitherto detested people; but when we find that in France he became a pupil of Coligny, and that, while fighting by his side, he resolved that Englishmen should win and rule the country then smoking with the blood of Protestant Frenchmen, we see "the divinity that stirred within him," and that impelled him to seek almost the only man of his time who could have moulded his character to project and execute enterprises for the settlement of colonies in America. Once more when

Penn tore from the persons of his fellow-students the distinctive badge of Episcopacy, and was expelled from the University, who saw in the bigoted boy the tolerant man, and in the disgraced scholar and half-disowned son the honored founder of an American State? Yet that act may have decided the whole course of his life; for who shall say that, during his exile in France, while pursuing his studies among the stricken and hunted Calvinists, while listening to the tale of their woes, and gazing upon the little bands departing to foreign shores, the "Inner Light," which already, in England, had pointed him to the West, did not clearly reveal to him the banks of the Delaware, where he might provide a home for the persecuted, the weary, and the sorrowful of every name and sect, — where, too, he might assure the world that an Indian could be trusted and treated as a man? These are but examples; yet they are sufficient to establish the fact, that — however much the reader may qualify our view of them — the sect of which we speak exercised a direct and considerable influence in promoting the colonization of our continent. In our endeavor to awaken a feeling of gratitude towards the neglected and forgotten, we would not be unjust to others; we ask only that Calvin, Coligny, Ribault, and De Monts may be classed with Gilbert, Raleigh, Smith, Carver, Winthrop, Roger Williams, Baltimore, Penn, and Oglethorpe, — that remembrance shall not be measured by success, and oblivion follow disaster and failure. The beautiful poem "Evangeline" commemorates the sufferings of the descendants of the companions of De Monts (and of those who followed them), when, too faithful to their religion, and too loyal to their king, they were doomed by their English masters to hopeless, interminable banishment from Acadie, and has moved the sympathies of a generation from whose memory their very being had wellnigh passed away. We cherish the hope that a similar tribute will not long be wanting to excite tender emotions in behalf of the previous victims of the same race. The pamphlet whose title we have placed at the head of this article contains speeches of several scholars and statesmen of well-established fame, and we would not change a sentiment of respect and veneration which they pro-

nounced to quicken our recollection of the lofty virtue of those who made good their purpose of subduing the wilderness; but we do regret that the successful alone were made the subjects of eloquent discourse.\*

We turn now to the brief discussion of a question which suggests itself in this connection; namely, *What prevented America from becoming Catholic?* Discovered by a Catholic of Genoa, and named in honor of a Catholic of Florence; formerly given away in moieties by the Roman Pontiff to kings of his communion; with Jesuit missions† established from the Penobscot in Maine to Lake Huron, and with lilies carved on the trees and crosses set up on the headlands of the streams, as emblems of possession, from the St. Lawrence to the Gulf of Mexico,—why was not America, east of the Mississippi, settled by members of the Infallible Church? Why did every attempt at colonization fail, until the throne of England was occupied by a Protestant? The Stuarts followed Elizabeth, and Catholicism was again the favored faith; and one of them said that Calvinism was not the religion for “a gentleman,” years after this and its kindred doctrines had been preached with success in Italy, France, Germany, Hungary, and Poland,

---

\* The only reference to the French Calvinists was by Mr. Yeadon of Charleston, South Carolina, who said: “Descended, as I am maternally, and as numbers of my fellow South Carolinians are, either paternally or maternally, from Huguenot ancestors, who fled from even greater persecutions than did your Puritan fathers, and encountered equal perils and made equal sacrifices with them for religion and liberty, I can fully sympathize and fraternize, in feeling, in principle, and in hope, with this multitudinous concourse of worthy sons assembled to do honor and reverence to worthy sires, decked and crowned as it is with the beaming presence of the lovely daughters of the Pilgrim mothers.”

† Rapidly increasing, the Jesuits established themselves among the Indians in various parts of Maine and Acadie; and thence were dispersed in the North and West, and far from the Atlantic shore, until their crosses and chapels were seen on the banks of the Mississippi and its tributaries. Their zeal, their untiring labors, their long and persevering efforts to convert the American savages, have been commended by almost every writer of history. Their courage, sufferings, and frequent martyrdom can never fail to move the sympathies of those, of every age, who trace their career.

Recent researches render it probable that Fénelon, in his youth, was a missionary to the Indians of Canada and the adjacent country. The efforts of the New York Historical Society to connect that illustrious man with our annals are alone sufficient to entitle its members to the warm thanks of every student of history.



years after it had enlisted sturdy champions in Scotland, and half a century after the rise of the Puritans in England. In that sneer we find the solution of our question. It was in the time of the descendants of Darnley and Mary Stuart, that America, from the St. Croix to the regions beyond the Potomac, passed from the crown to the subjects of England; and this,—to sum up in a single word,—because English “gentlemen” who dissented from the Church were denied their rights. It was after the death of the imperious daughter of Henry, while the Protestants were without a leader, during quarrels between Episcopalians and Catholics, during fierce and inexcusable contentions between Lutherans and Calvinists, and even between different parties of the followers of the Genevan Reformer, that Anglo-Saxons were transplanted, and began to flourish. Singular to remark, Virginia, Massachusetts, Maine, New Hampshire, Connecticut, Rhode Island, New Jersey, New York, and Pennsylvania were founded by Protestant sects that did not so much as exist as distinct religious bodies at the period when the French Calvinists made their earliest endeavor to remove to America.\* Of the original States, Maryland alone was Catholic; and it is but justice to the memory of its proprietor to say, that no man in our colonial history should be mentioned with greater respect, and that its commercial capital perpetuates the name of a nobleman who was an honor alike to his Church and to human nature. Nor shall we omit to add, that the anniversary of the landing at St. Mary’s—long neglected, but now observed—is celebrated by a people who have as good reason to be proud of their ancestry as have those who annually cluster around the Rock of Plymouth.

In conclusion, the study of the sublime drama of our country’s progress has been a favorite employment of our leisure hours, not with the ambitious design of becoming a teacher

---

\* This may not seem quite accurate as regards the Episcopalians; but the *Thirty-nine Articles* were not adopted until the year 1562, or seven years after the expedition to Brazil was undertaken. Of the Puritans it is sufficient to remark, that they resolved to break off from the Church of England, to reject the liturgy, and adopt the Genevan service, in 1566. The origin of the other sects was much later, the Baptists dating from their petition to Parliament in 1620, the Quakers or Friends from the commencement of the ministry of George Fox, in 1648.

in these pages or elsewhere, but because, after converse with annals and state papers,

“’T is pleasant, through the loopholes of retreat,  
To peep at such a world,”

with an eye of some intelligence, and because “’t is pleasant” also, to

“ stir the fire, and close the shutters fast,  
Let fall the curtains, wheel the sofa round,”

in the little “world” of home, and discourse upon so attractive a theme.

---

ART. V.—*History of the United States from the Discovery of the American Continent.* By GEORGE BANCROFT. Vols. IV., V., and VI. Boston: Little, Brown, & Co. 1852–1854.

THE deep interest of Americans in the grand theme on which Mr. Bancroft has undertaken to write, can never cease. His successive volumes find their thousands of readers more impatient, as, in the march of his terse and brilliant narrative, he steadily approaches the “crisis.” As there are few epochs in the history of liberty which rank with that in which our own was born, so it can hardly happen that a struggle of so momentous import shall again disturb our career, or if it does, that we shall come out of it in the end so well. One by one they totter and die, the remnants of that sturdy race in whose ears the drums yet beat, in whose eyes the colors stream, as they tell to the children of their children the story of the Revolution, of its battles and its trials. It becomes us to save what is fading from the memory of men, and to place it, as it must stand for all time to come, in the history of the ages that are past.

For many reasons, there can be no better time to collect materials which shall be the groundwork of future research into the origin of American independence, than our own day and generation. The judgment is no longer likely to be vitiated by the violence of contemporary prejudice. The